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containing some articles, which are unknown, but which are supposed to have been some discoveries in medicine.

The Meddygon Myddvai were Rhiwallon and his sons, Cadwgan, Gruffydd, and Einion. They were the chief physicians of their age, and they wrote about A. D. 1230. A copy of their works is in the Welsh School Library, in Gray's Inn Lane.

Trehomer.

SIENCYN AB TYDVIL.

CRITICISM.

HORÆ BRITANNICÆ; or STUDIES in ANCIENT BRITISH HISTORY, containing various Disquisitions on the national and religious Antiquities of GREAT BRITAIN, in two Volumes. By JOHN HUGHES. LONDON. 1819.

THE first volume of Horæ Britannicæ has already been noticed at some length* ; and it now remains to redeem the pledge, offered on the former occasion, with respect to the remainder of this national publication. The second volume, as before intimated, is devoted to an investigation of the “Antiquities of the British Churches,” a subject, which necessarily opens a wide field for the speculations of the historian and the divine ; and, connected, as it so closely is, with the sacred cause of our holy religion, it presents to the Christian mind that most gratifying and sublime of all scenes, the gradual but resistless march of the Sun of Truth over the dark and trackless wilds of error and superstition. In tracing the progressive diffusion over the isle of Britain of this celestial light, from its first faint dawn to the meridian blaze, in which it finally settled, Mr. Hughes has evinced considerable ability, as well in the testimony he has embodied, as in the reasoning he has employed towards adapting it to the main object of his inquiry. In a word, the present volume has every appearance of having occupied a greater proportion of the author’s care and of having been written more *con amore*, if the expression may here be used, than the former, however valuable that may be considered for its popular illustration of many obscure passages of our ancient history, which had not before been brought under the same view. But, even on the score of novelty, the volume, now under consideration, possesses higher claims than the one preceding it, since, to adopt the writer’s own words in his Preface,

* No. 15. p. 122.

" it has the honour of being the first thing of the kind, as a history of the British churches, treated in any thing of a popular shape, for the use of English readers in general ;" and to this he adds, that, " while historical truth has been the great object of his attention, it is also the design of the present work to convey information in a form, that may recommend it to those readers, who would soon be wearied with mere dry investigations."

The point, at which this inquiry would naturally commence, is the first introduction of Christianity into this island, and wherein the question so often agitated, and which still remains *sub judice*, —whether St. Paul himself was or not the founder of the Christian church in Britain,—is necessarily involved. This subject has already been partially noticed in the CAMBRO-BRITON*, but without any reference to the several authorities, which Mr. Hughes has here collated. These may be classed into foreign and native : the former embracing the names of Tertullian, Origen, Arnobius, St. Chrysostom, Theodoret, Eusebius, St. Jerom, and Clement, the latter comprising the Triads, Gildas, Dr. Stillingfleet, Dr. Lardner, and the present Bishop of St. David's. The various testimony and conflicting opinions, here brought together, are carefully and impartially weighed; and the conclusion, at which Mr. Hughes arrives,—that the gospel was preached in Britain during the time of the Apostles though not by St. Paul,—appears to be the safest, that could be drawn from the premises, notwithstanding the opinion of one of the most learned prelates of the present day, that " with respect to St. Paul's journey to Britain, we possess as substantial evidence as any historical fact can require†." Thus it is that Mr. Hughes expresses himself on the occasion :—

" As I have adduced some arguments in favour of the hypothesis that St. Paul went as far as Spain, and even Britain, preaching the Gospel, after his first imprisonment at Rome, it was proper to state the objections to that hypothesis: objections which, to me, appear to have some weight in them. I should be disposed to coincide with the learned prelates, who maintain that the apostle Paul was the apostle of Britain, if the evidence on that side did not appear obscured with serious and weighty objections. But, if St. Paul himself

* Vol. 1. p. 282.

† These are the words of the Bishop of St. David's in his treatise, entitled " Christ and not St. Peter, the Rock of the Christian Church, &c." p. 11., a work not quoted by Mr. Hughes.

never was in Britain, we have no reason to believe that any other apostle visited this island. That the Gospel was preached here in the age of the apostles we admit upon undeniable evidence, arising from various concurrent testimonies; to strengthen which, we have something further to adduce in addition to what has been already advanced. While the apostle was at Rome, we may reasonably conclude that, when he did not find it practicable to undertake his western journey, he made provision for the extension of the Gospel into the western parts of Europe; and may well account for what some of the ancients affirmed, that St. Paul travelled as far as the islands of the ocean to plant the Gospel."—P. 18.

From this part of the subject Mr. Hughes passes to an examination of Bran's captivity at Rome, and the presumed introduction of the Christian faith by him and his family, as recorded in the Triads, translated in the former volume of the *CAMBRO-BRITON* *, and with which the general current of reasoning and history seems to coincide. And, as St. Paul himself was most probably at Rome during the same period, he may, as Mr. Hughes justly observes, have sought an interview with some part of Bran's family, for the purpose of effecting their conversion, and may thus have been the chief means, although not the immediate instrument, of planting the Gospel in this island. Dr. Stillingfleet, in his *Origines Britannicae*, expresses a similar opinion, without having been aware of our ancient records, though, indeed, he even thinks, as Dr. Burgess has since, that the Apostle accompanied the British captives on their return home. However, there is sufficient ground for fixing upon this as the æra, in which the great truths of Christianity were first instilled into the natives of Britain, whatever difficulty there may be in tracing their dissemination through subsequent ages.

Connected with the inquiry respecting the family of Bran are some particulars noticed, at page 27, respecting Claudia, a British lady, who forms the subject of one of Martial's epigrams, and whom Abp. Usher and Bp. Godwin consider to be the same as the Claudia mentioned by St. Paul in his Second Epistle to Timothy†. The following translation of Martial's Epigram by the late Rev. Peter Roberts, with the accompanying remarks by Mr. Hughes, will be interesting to the Welsh reader:—

* Pages 169 and 282. Bran was the father of the famous Caractacus, or Caradog, and, although not named by Tacitus, most probably accompanied his son to Rome, as stated in the Welsh records.

† Ch. 4. v. 21.

“ If Claudia’s of the wood-stained British race,
 Whence is that lovely form, that heavenly face?
 Why does the Roman and the Grecian dame
 Dispute her birth, and urge a jealous claim?
 Thus blest, ye gods, still bless the happy pair,
 And make their offspring your peculiar care;
 Her love, his only; mutual be their will,
 And may her sons her latest wish fulfil.

“ Some have thought that the very name of this lady indicates her British origin; and they argue that her name, in the language of her country, would be *Gladys Ruffyth*. But was this lady then the same with the Claudia of St. Paul, as our antiquaries have argued? But it is objected to this that Martial flourished in the reign of Trajan; to obviate which, it may be said, that the poet, in his youthful days, composed that fine epigram on Linus and Claudia. On the same ground we shall not object to Claudia being the daughter of Caractacus. After the decision of the learned Usher in this case, it would not be decorous to dispute the point; and it follows that *Claudia* was the first native Briton who embraced Christianity; that by her means the rest of her family were converted; and that these, in company with certain other disciples of St. Paul, were the instruments of planting the *Tree of Life* in Britain.”—P. 28.

As it would be impracticable, within the limits of these pages, to follow our author minutely through all his details, or even to notice, in general terms, all the fruits of his able researches, the reader must be satisfied with the selection of a few passages of the most prominent interest.

The history of Lucius, or Lleirwg, which was briefly related in the first volume of the CAMBRO-BRITON, is here detailed, with some particularity, from the accounts in Bede and the British Chronicle; but the authority of Nennius, such as it is, appears to have been overlooked. At no great distance from this we have a short memoir of Alban, reported to be the first British martyr, and to which truth and fiction appear to have a divided claim. According to this, Alban, though a native of Britain, was of Roman extraction, and suffered martyrdom for refusing to deliver up to the Roman magistrates a Christian teacher, who had sought an asylum under his roof, and who had succeeded in converting Alban himself from the errors of Paganism. For this the illustrious proselyte, for Alban was of a noble family, was summoned before the Prætor, and was condemned to die, after having first undergone the torture. The following is the legendary account of his execution, which Mr. Hughes has extracted from “ Bede and his authorities:”—

"The place of execution was out of the town, and the river must be crossed in order to come to it. But the crowd of people, it seems, who flocked to be spectators of the execution, was so great, and the ardour of the martyr to seal the truth with his blood so intense, that the bridge being too confined for the vast multitude to pass, he lifted up his eyes to heaven; and, in answer to his prayers, the waters divided, and an open passage was made for the multitude to go over.

"This miracle, the account adds, so affected the executioner, that, throwing aside his sword, which he held ready drawn, he fell at the martyr's feet, requesting that he might either die in his stead, or suffer with him. By the time they reached the summit of the hill where the execution was to take place, the martyr being athirst, a fountain sprang up, in answer to his prayers, to refresh him, and then sunk back into the earth. Alban soon received the stroke of death, and his noble spirit was crowned with immortality and glory. The soldier, who refused to perform the executioner's part, was himself condemned to death, and he, who executed the sentence, was struck with blindness."—P. 58.

From page 64 to 68 we have a summary review of the state of Britain during the fourth century with reference to its manufactures and agriculture, and, afterwards, a more copious examination of the state of the British Church during the same period; from which the reader may derive much interesting information. But the account of the Pelagian Heresy, which had its birth about this time, is among the most laboured parts of Mr. Hughes's production. It occupies more than forty pages, commencing at page 85, and embraces all the important particulars relating to this memorable schism, with the character and general circumstance of which the theological reader must be sufficiently acquainted. But, as Pelagius, otherwise Morgan, was by birth a Briton *, it has been surmised, that his defection from the orthodox doctrine of the Church was occasioned by his intermixture of Druidical or Bardic tenets with those of Christianity: and, as this part of the subject is less known, it may not be uninteresting to transcribe Mr. Hughes's view of it, which is evidently taken with a judicious degree of caution:—

* There have been different opinions as to the native country of Pelagius: St. Jerom calls him a Scot, "Scotorum stolidissimum," and others trace his birth to Wales; but it is generally admitted, that he was a native of some part of Britain. Pelagius, the English reader should be informed, is considered as a literal translation of the Welsh name Morgan, or Morgant, as it is written in the "Cambrian Biography."

"Pelagius, or Morgan," he says, "being a Briton, some late writers * have attempted to account for his peculiar tenets from his having mingled with his religion certain metaphysical subtleties of the lore of the Druids. From the philosophy of those ancient sages of our country it appears, that they entertained very high notions of the powers of the human mind; but whether these speculations were the original philosophy of the heathen Druids in remote ages, or the refinements of a rather later period, may admit of some debate. They were considered by ancient authors, it is certain, as being possessed of a kind of philosophy, which contained the rude lineaments of certain doctrines held by Pythagoras, the same as form part of the dogmata of the Hindu Brahmins. From the tenaciousness of the old Britons of every thing connected with the remote traditions of the country, and the unbounded influence the Druid priests and bards had over them, the speculative reveries of that order of men would continue to interest the curious, and its superstitions be venerated among a Semi-Christian populace, long after the formal abolition of heathen idolatry. The generality of the people were but very partially instructed, even in the forms of Christianity, in the age of Pelagius."—P. 122.

After a few other observations he proceeds as follows :—

"That the Pelagian sentiments may possibly have gained admission the more readily in Gaul and Britain, from their affinity to certain tenets of Druidism, cannot be controverted. But there are considerations, which incline me to hesitate whether Pelagius imbibed his doctrinal errors from the Druidic or Bardic lore. I would beg the reader's attention to the following particulars:

"1. Morgan left his native country when a young man; and he lived some time at Rome in great repute before he was charged with unsound doctrine.

"2. We are told that the errors, propagated by himself and Celestius, were previously taught by Ruffinus.

"3. These errors were considered as built upon certain speculations contained in the writings of Origen; and Pelagius, in his confession of faith, appears anxious to free himself from the Origenian doctrine of the pre-existence of souls.

"4. Several things which entered into the Pythagorean and Platonic philosophy, such as the pre-existence of souls, &c. were much the same as what the Druids held. And it may be asked, if Pelagius had imbibed his notions from old British metaphysics, why not stay in Britain or in Gaul to propagate them; or why did he never return to his native island?"—P. 123.

* See Mr. Owen's Cambrian Biography, article *Morgan*, and a sketch of the history of religion among the ancient Britons, drawn up by Mr. William Richards, in the Theological Repository for 1807."

The following extract contains a brief, and, perhaps, accurate, narrative of the inroads of the Picts and Scots into North Britain during the fourth century, and which were followed in succeeding ages, as we learn from the Cumbrian bards, by such sickening scenes of bloodshed and devastation :—

“ The banditti, that infested the Roman province, are generally known under the name of Picts and Scots. The former were the inhabitants of North Britain, and particularly on the Eastern coast ; the latter were originally from Ireland, and had settled on the western shores of Caledonia, and must be distinguished from the primitive inhabitants of that country. The coast of Wales was greatly annoyed by the Irish tribes, who committed frequent depredations, and sometimes settled, in considerable force, in different parts of the country, until the martial spirit of the Cymry was roused, and by joint exertions the foe was expelled.

“ As the Scots are supposed to have settled in Argyle about the year 320, this will account for the union between them and the Picts in their incursions upon the province. The first incursion of any considerable moment that we read of happened about the year 360. In an attempt upon the province at that time they were speedily routed by the approach of the Roman forces, by whom they were compelled to make a hasty retreat, but not before they had obtained considerable plunder from the inhabitants *.

“ In the year 364 South-Britain was exposed to a furious incursion from the marauders of the North, under the name of the Picts, the Scots, and the Attacotti. The Picts are now mentioned as consisting of two nations, the Deucaledonians and the Vecturones ; and as to the Attacotti, they were a wild race of Highland people from the country bordering on Loch Lomond, of whom St. Jerom gives a dismal account, informing us that he had seen some of those people, in the imperial army, in his youthful days, and that the common report respecting them was, that human flesh was deemed by them their most delicious repast.”—P. 131.

A variety of notices occur from page 150 to 162 respecting

“ * The Picts are the Gwydhel-Fichti of the old Welsh writers, and are sometimes called *Brithwyr*; and it appears pretty evident from several passages in ancient writers, that they were called *Picti* by the Romans, as a people that still continued in that uncivilized state, in which they found all the Britons; and thus their name as well as habits distinguished them from the provincial Britons. Usher, Lloyd, and Stillingfleet, following Bede, have contended for the Scandinavian origin of the Picts; while Camden, Whittaker, Henry, Smollett, and M[‘]Pherson regard them as the genuine natives of Caledonia. There were districts of South Britain, that were ready enough to coalesce in any attempt to oppose the Roman power.”

Garmon and Bleiddan, more commonly called Germanus and Lupus, the two Gallican bishops, sent over to this country in the fifth century to stem the torrent of the Pelagian Heresy, which, according to Bede, had just before been imported hither by Agricola, also a bishop of the Gallican Church. The successful labours of these apostolic missionaries, including their miraculous triumph over the Saxons and Picts in the Alleluian Victory, gained near Mold, are detailed at some length; but there is, unfortunately, no space for transcribing the passage, and the event, last alluded to, has, besides, been circumstantially related in the former volume of the CAMBRO-BRITON*, with the addition of some particulars, omitted by Mr. Hughes.

We have next a view of the ancient Monastic institutions of Britain, or, more properly speaking, of Wales, which, during the early ages of Christianity, seems to have been the general resort of religious devotees, who found, perhaps, among its mountains and vallies, the only secure retreat from the barbarous hordes, by whom, as above noticed, other parts of the island were, in those turbulent times, so wofully ravaged. Mr. Hughes enumerates, from the "Genealogy of the Saints," several monasteries or *Bangors*, as they were called in Welsh, together with their founders: and, perhaps, the list may be rendered more interesting by being brought under the reader's view in a less diffuse form than it appears in the work before us, and by being preceded by a few illustrations, which are to be collected from other sources†.

The word *Bangor*, written also in old MSS. *Banchor*, which was at one time the general denomination of a monastery or college, is clearly derivable from the old Welsh word *Ban*, high or superior, and *Cor*, a circle or choir; for which reason the expression of *Magnum Monasterium*, applied by Nennius to a particular monastery in Flintshire, and generally considered to confer on it a pre-eminent rank, becomes, in some degree, equivocal, since it is no more than a literal version of the Welsh term. It was about the close of the fifth century, during the ministry, most probably, of Garmon and Bleiddan, that the name of *Bangor* came first into use; for it was at this period, that religious establishments, by the instigation of these two bishops, first assumed jurisdiction over particular districts, adopting, at the same

* See page 139, and also 262, in the note.

† Among these the writer is particularly indebted to a valuable note on the subject, by Mr. W. Owen Pughe, in Mr. Gunn's late edition of Nennius.

time, the institution of *Gwyndai* or Chapter Houses. Previous to this epoch in the history of the British Church, a Christian community was called, simply, *Cor*, a word that is still retained, without the epithet *Ban*, in the names of several places in Wales : and hence too the expression of *Cor Gaur*, or the Great Choir, applied to Stonehenge, which has been ignorantly translated *Chorea Gigantum*, or the Giants' Dance. With respect to the compound term *Bangor*, it is found to prevail, in a similar acceptation, in other countries. A place, near Belleisle, in Brittany, bears this name ; and there is, in the Province of Ulster, in Ireland, a religious foundation called *Beannchor*, dedicated to St. Patrick. In Scotland also are two parishes, called *Banchory*, which is, no doubt, of the same original import as the Welsh word.

The following list of the monastic or collegiate establishments in Wales, that were formerly distinguished by the epithets above alluded to, with the names of their presumed founders*, will be seen to vary in some instances from that published by Mr. Hughes ; and it also supplies a few particulars, which have escaped his notice.

Bangor Asav, (St. Asaph, Flintshire,) a College, founded by Asav about the year 543.

Cor Beuno, (Clynog Vawr, Carnarvonshire,) a College, founded by St. Beuno about 616.

Bangor Cad-an, (Bardsey, Carnarvonshire,) an Abbey, founded by Cadvan, an Armorican, in the beginning of the sixth century, or, according to some authorities, by Dyvrig, or St. Dubricius, Bishop of Llandav, about the same period.

Bangor Catwg, (Llancarvan Glamorganshire,) a Monastery, founded by Garmon in the fifth century, and of which Catwg was the first Principal.

Cor Cybi†, (Holyhead, Anglesea,) a Monastery and College, founded by Cybi about the close of the sixth century.

Bangor Deiniol, (Bangor, Carnarvonshire,) a College, founded by Deiniol in the year 525, or, according to some authorities, by Maelgwn Gwynedd, Prince of Wales, during the same period.

Bangor Dunawd, called also *Bangor Iscoed*, and *Bangor Vaur yn Maelor*, (Bangor, Flintshire,) a Monastery, founded by Dunawd ab Pabo, in conjunction with his sons, Deiniol, Cynwyl,

* Most of these founders have their names enrolled in the Genealogy of British Saints.

† Generally, but erroneously, called *Caer Gybi*.

and Gwarthan, in the beginning of the sixth century. This famous Monastery never flourished after the massacre of its members in the Battle of Chester, fought A. D. 603 *.

Cor Dyvrig, (Caerllion, Monmouthshire,) a Cistertian Abbey, founded probably by Dyvrig, or St. Dubricius, above mentioned, who was the first Bishop of Llandav.

Bangor Padarn, (Llanbadarn Vawr, Carnarvonshire,) a Monastery, founded by Padarn, a native of Brittany, early in the sixth century.

Cor Penmon, called also *Cor Seiriol,* (Priestholme, Anglesea,) a Benedictine Priory, founded by Seiriol in the beginning of the sixth century.

Cor Tathan, (Caerwent, Monmouthshire,) a College, founded by Tathan during the same period.

Bangor Teilo, (Llandav, Glamorganshire,) a College, founded by Teilo in the fifth century.

Cor Tewdwys, called also *Bangor Illtyd,* (Llantwit Major, Glamorganshire,) a College and Monastery, founded by the Emperor Theodosius in the fourth century, and restored by Illtyd, or St. Iltutus, in the following century.

Bangor y Ty Gwyn, (Whitland Abbey, Carmarthenshire,) a Cistertian Abbey, founded by Pawl Hen, or St. Paulinus, about the year 480.

It is now time to return to Mr. Hughes, who at the conclusion of the chapter, which contains his remarks on our ancient monasteries, enters briefly into the inquiry, whether, in the early ages of Christianity, our ancestors possessed a translation of the sacred volume in their own tongue. And upon this point he seems to have arrived at the only conclusion, which can now safely be drawn. But the reader will be better satisfied, perhaps, with his own words.

"In advertizing to the learning of the British Christians," he says, "there is a subject, with respect to which it would yield a pleasing gratification to pious and literary characters to obtain some information: had our ancestors any translation of the Sacred Writings in their own vernacular tongue? The conclusion of our enquiries here turn out unfavourable to our wishes. While the Romans occupied Britain, the Latin tongue was used not only in public transactions, but was the language of conversation in the towns, and most frequently used in the churches. There were but few pastors, probably, in the remote and mountainous districts; and the gospel, it is to be feared, was not generally preached to the poor. Hence, the

* See CAMBRO-BRITON, NO. 17. p. 218. in the notes.

departure of the Romans proved a great and deplorable loss to the interests of piety and learning in the towns, while many parts of the country were in a state of barbarism. There were but few nations, who had the Scriptures translated into their own vernacular language. The clergy either understood the language of Rome, if not also that of Greece, or acquired it in order to be able to interpret portions of Scripture, in the churches, to the people. There were lessons from both the Old and New Testament read; but these were most probably in the Latin tongue, as it was in the Gallican churches. ‘The morning service of the Gallican churches,’ says Stillingfleet, ‘consisted chiefly in lessons, hymns, and psalms, of St. Jerom’s translation, with Gloria Patri at the end of every psalm; the Latin tongue being yet the common language of the Roman provinces*.’

“The knowledge of letters was then a rare acquirement, except among a few designed for offices in the church or state. The priests’ lips kept knowledge. It was reserved for happier times, when the art of printing and the Reformation threw the gates of knowledge open to mankind, to put the community in possession of copies of the Sacred Volume. When Britain entirely ceased to be a part of the Roman empire, and the natives were deprived of their territories, except the western parts of the kingdom, it would be requisite to translate the liturgy and the lessons, as we might be inclined to think, into the dialect of the country. We want that information, on which to ground our belief, that the Cambro-Britons were so far favoured; and Bede seems to intimate, that the Latin was the sacred language for the four nations of Britain: the Britons, the Anglo-Saxons, the Picts, and the Scots. Of the Latin tongue, he says, *Quæ meditatione Scripturarum cæteris omnibus est facta communis*, which implies, that that was the language used in the church, and in the public reading of the Scriptures. The neglect of giving the barbarous nations the Sacred Volume in the vulgar dialect of each country brought on a long and dark night of error.”—P. 170,

The chapter, immediately succeeding this extract, is devoted to an examination of “the distressed state of Britain from the commencement, to the middle, of the fifth century,” and the picture, the author presents of it, is sufficiently gloomy. It was during this ill-omened period, that the Britons, forsaken by the Romans, fell an easy prey to their less civilized and more hardy neighbours, the Scots and Picts, who appear to have poured upon them with all the ruinous and irresistible force of an inundation, until, in a moment of despair and pusillanimity, the harassed Britons invoked the aid of the Saxons, who completed by treachery what the ferocity of their former enemies had commenced. On

“ * *Origines Britannicæ*, p. 223.”

the “three devastations” of the Northern marauders, as recorded by Gildas, Mr. Hughes offers some judicious remarks, which cannot, for want of room, be here transcribed.

The perfidious massacre of Stonehenge, which brings to a close the tragical events of this period, is briefly related in the following passage, and which, for the present, must also conclude our extracts from the second volume of *Horæ Britannicæ*, which, the reader cannot fail to observe, possesses strong claims on his attention, as combining with much useful observation many interesting particulars respecting that obscure portion of our history, over which the clouds of ignorance and superstition have thrown their invidious shade.

“Hengist,” Mr. Hughes observes, “landed with a powerful force under his command; but, having had proofs of the valour of the Britons, and knowing how formidable they might prove, he had recourse to an infernal stroke of policy. He pretended, in a message dispatched to the King, that his return was connected with no hostile design; that, being ignorant of the death of Vortimer, his intention was to come to the aid of his father-in-law, and to establish him on the throne, and that, seeing he was once more raised to that dignity, he was entirely at his disposal, and would retain or dismiss any number of his forces, according to his desire.”

“The weak and perfidious monarch admitted of the specious plea, and, moreover, consented to the proposal, that a national congress of the chiefs of the island should be convened, in order to concert the terms upon which a treaty of amity and alliance should be formed between the two nations. The Britons, on the first of May, were accustomed to hold a grand festival, in a place suitable for a general assemblage. Such a situation they had on Salisbury plain, where the performance of certain sacred rites was celebrated, in conjunction with every kind of festivity*.

“The British chiefs, trusting to the sacredness of the occasion, and the honour of treaties, came unarmed; while the Saxon had enjoined his adherents to conceal their weapons, that, at a signal to be given in the season of joy and festivity, every man should act his part with cool and undaunted resolution. At an hour, when the Britons were lost to every thought but that of pleasure, in the midst of the mead-horns, Hengist exclaimed, in the language of their country, *Draw your Daggers*. A dreadful carnage ensued, in which four hundred and sixty British chieftains are stated to have fallen at the feet of the perfidious Saxons. One nobleman, Eidol, the Earl of Gloucester, is said to have performed feats of the most heroic valour; he slew no less than seventy Saxons with a truncheon!” P. 186.

* * * [To be concluded in the next Number.]

“* The situation was a grand heathen temple, and a place of national convention, which latter purpose it still served.”